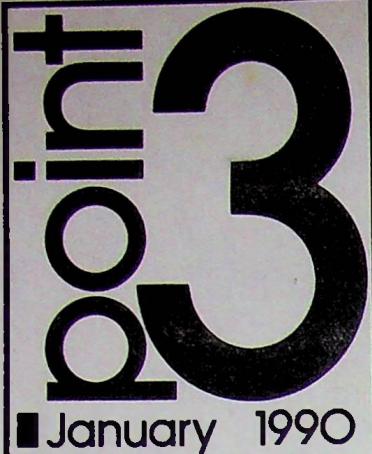


The magazine of  
 **TOCH**

1915  
TOCH  
1990  
75 YEARS





The magazine of  TOC H

Toc H is a movement of people who seek to build friendships, and offer service, across the barriers that usually divide us from one another. The basic unit is the group - at best a good cross-section of the local neighbourhood - which meets together regularly, and seeks to serve the community around it. Toc H was founded in 1915 by the Rev P. B. 'Tubby' Clayton, and since then has been providing opportunities for people to test the Christian way by practical experiment.

All members pledge themselves to try:

1. To welcome all in friendship and lessen by habit of thought, word and deed the prejudices which separate people.
2. To give personal service.
3. To find their own convictions while listening with respect to the views of others.
4. To acknowledge the spiritual nature of man and to test the Christian way by trying it.

This magazine is a forum for ideas about Toc H and about the world as well as a record of Toc H service. Its title derives from the third of these Four Points.

## Seeking the Truth

Listening to the many speakers debating the future of Toc H at Central Council in November, I was struck by the underlying problem which we face. Toc H is open to all. It is also clearly based on Christian principles. Both these elements were affirmed in the Statement from the National Chaplaincy Team. Yet if we present ourselves as a group of people with a specific, exclusive, belief we are likely to deter many from coming near us.

This was shown when a questioner asked the National Chaplain: 'Why was the Sunday morning service Holy Communion?' It was evident that this had made a number of the members of Toc H present feel excluded. The very fact that we have a National Chaplain labels us clearly as Christian.

One of the unique features of Toc H, and one which is particularly needed in today's society, is its non-exclusivity. Toc H is not another religious sect. It is open to anyone who is willing to set out on the search for the true purpose of life, whatever their belief or lack of one. It should be a meeting place where people are able to confess their inner doubts and thoughts, and discuss them openly without either fear or the pressure to conform.

The problem we face is how to make apparent this open welcome to all, and at the same time maintain the Christian basis of Toc H. This problem did not exist in the days when Talbot House was founded. At that time, most people were at least nominally Christian and the

Christian leadership of the house, which was run by an Army Chaplain, was not questioned. Our society today is very different.

I was delighted that the Central Executive Committee's Resolution on the focus for Toc H in the future, which included the Statement on the Christian basis, was approved by a large majority. We now have to put it into effect. In doing so we will have to be aware of this difficulty of honestly portraying the Christian foundations of Toc H and at the same time being genuinely open to all.

I believe that if we succeed in doing this we shall be making a unique response to a desperate need in Britain today. There are now so many people who do not belong to any religion, who have been brought up without any spiritual belief, and yet who have a great hunger to fill this gap in their lives. They need a place where they can seek an answer to the questions that confront us all in the crises of our lives, at moments when we or people we know and love face suffering or death. They need a place where they can seek an answer openly, without committing themselves to some particular creed or code of behaviour. I hope that Toc H can provide that place.

Alastair Muir

■ Alastair Muir is the National Chairman of Toc H.

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The 1990 Logo  
Design - Simon Gunn

Letters, articles and news items are welcomed, and should be addressed to the Toc H Editorial Office, 38 Newark Street, London, E1 2AA. Tel: 01 375 0547.

Opinions expressed (including the editorial) are those of the individual contributors and not necessarily those of the Toc H Movement.

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# 1915 to know TOC H one 1990 another

75 YEARS  


Throughout 1990, *Point 3* will be carrying a special series of Anniversary articles.

Barclay Baron, former Editor of the *Toc H Journal*, wrote that 'To conquer hate would be to end the strife of all the ages, but for men to know one another is not impossible, and it is half the battle'. *Toc H* is about enabling people to meet who otherwise would not and, having met, to know one another....

The 1990 series will look at how the movement has carried out that task during its 75 year history and at how it should continue to do so as we enter a new decade. *John Mitchell*, the Director of *Toc H*, starts off by suggesting that a model for all these meetings can be found in Talbot House, Poperinge, birthplace of the movement.

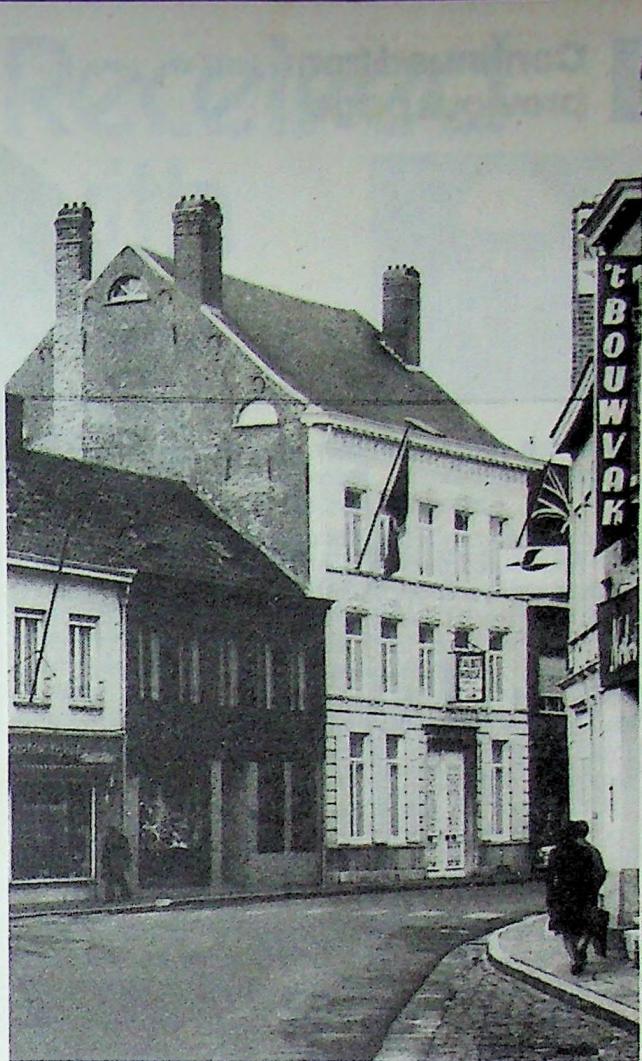


Photo: Crispin White

Talbot House, Poperinge.

## More than an Open Door

I openly admit that my heart sinks when faced with the question 'What is *Toc H*?' That may seem a terrible thing for the Director to admit, but I guess I am not alone. In fact I suspect there are many who dread that question, but who are nevertheless deeply committed to this movement, who love it and who are firmly determined to see it grow. Why then the sinking heart?

It is because *Toc H* is very difficult to describe, in words, to a complete outsider. Even Tubby Clayton himself was more likely to say 'Come and see!' than attempt an explanation. The root of the problem is that *Toc H* was not created on the basis of some formula or prescription. It was not carefully pre-planned. It just happened spontaneously and, ever since, members have been struggling to describe accurately the powerful experience that happened to the founding members, and continues to happen to each of us in some form. Descriptions vary, especially descriptions of an intense personal experience, and that's the problem. The question 'What is *Toc H*?' must be answered in a way that describes, adequately, something that has a whole variety of expressions. It is experienced in many different ways, and maybe that is why the challenge is daunting.

Of one thing, though, I become more and more convinced. It is that the very best illustration of *Toc H*

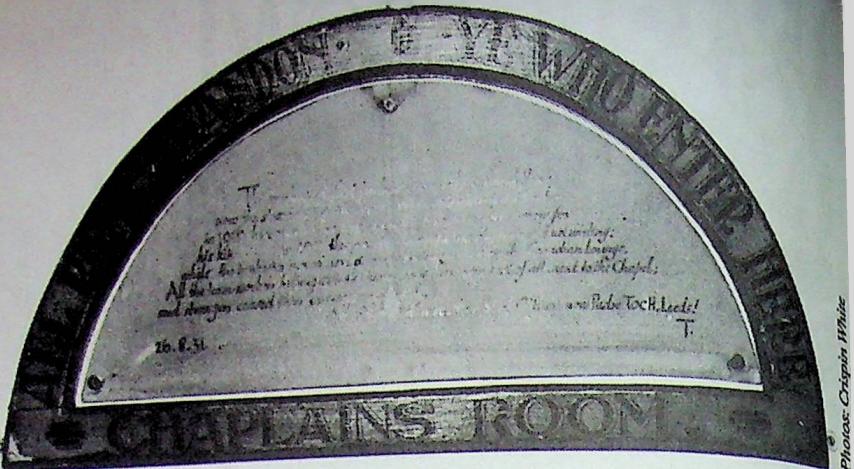
is Talbot House, Poperinge, as it was in 1915. As a young man I shied away from that, as it seemed to root *Toc H* in the 'services' club image. Now I have done the proverbial 'U-turn', and increasingly find myself wanting to tell people about the extraordinary, fantastic events that unfolded in that house. And if anyone says they were not so extraordinary or fantastic, let him or her go back again to the original books, and try to deny that they tell a tale of something truly unique.

I want to consider three aspects of that house which, I believe, lie at the root of *Toc H*, and provide guidelines for the way ahead into the 1990s. They are based on three parts of the building - the front door, the Chaplain's room, and the Upper Room.

*'the front door was open to any soldier, regardless of rank'*

The front door was open to any soldier, regardless of rank, and above it hung the brave notice 'Everyman's Club, 1915 to ?' From day one the house was open to all, unlike the usual segregated clubs for officers or other ranks. Less than 10 years ago I heard a veteran of Talbot House, a private soldier, relating the degree of his disbelief when he was first told that he could enjoy this club which was also enjoyed by officers. It was a radical experiment in an 'open door' policy. No doubt

**Continued from  
previous page**



*Inscription above the door of the  
Chaplain's Room.*

some in the army felt it was dangerously subversive; yet the real outcome was that men of different ranks learned more respect, rather than less, from the coming together. Toc H today is still 'Everyman's Club', and one of the three key components is that Toc H challenges and encourages people to meet those they would not normally meet, so that hatred may be lessened by understanding; so that prejudice may be confronted with fact. As Barclay Baron said in his time honoured sentence, 'To conquer hate would be to end the strife of all the ages, but for men to know one another is not impossible, and it is half the battle'. The history of Toc H has been studded with examples of unlikely people meeting, usually quietly and without any great fuss, and discovering that neither of them fits the label that society puts on them.

An open-ness to all can be, at worst, a wishy washy attitude shown by people who simply don't have the courage to say 'No'. Or it can be a brave affirmation of the conviction that all people are of equal and unique value in the sight of God. If it is the latter, as the Talbot House 'open door' clearly was, then it goes beyond the welcome. It includes an acceptance of some responsibility for the other's welfare, health and happiness - an acceptance that I am, indeed, my brother's keeper. Thus, implicit in the 'open door' policy was a concern to respond to individual needs, and from the earliest days members have understood that the welcome must include a readiness to 'see the needs of others as their own' (in the language of the Four Points of the Compass). Moreover, it is an



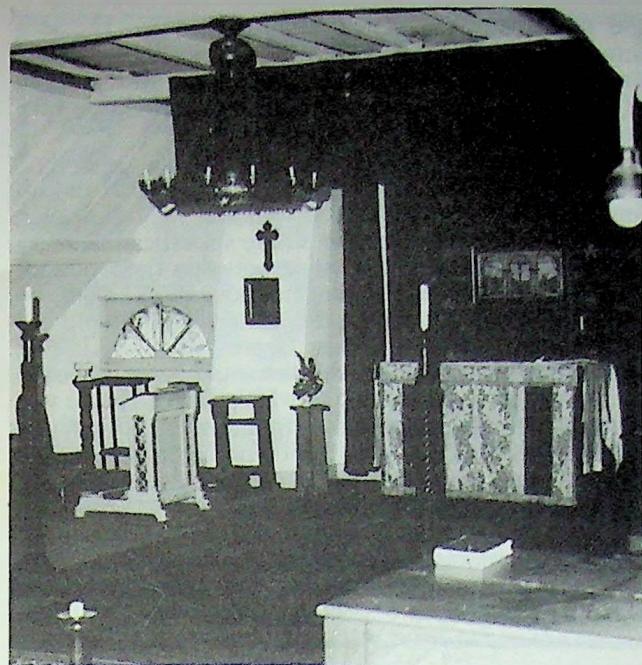
The notice over  
the front door.

acceptance that a particular effort should be made to take the welcome and affirmation to those whose need for it is greatest: and that has led Toc H into 75 years of quiet, devoted service. Through that service, Toc H members have witnessed to the value of the individual, and have also widened the mixture that Toc H seeks.

'the invitation to the Chaplain's room  
challenged them to meet  
others as individuals'

The second aspect stemmed from the Chaplain's Room. It was a crucial extension of the first. It is quite possible to open a house, serve cups of tea, and serve people's other practical needs without every actually meeting the person concerned at any real level. In fact, 'do-goodery' can be described as arms length service, where the helper avoids real meeting and any sense of mutuality. Talbot House welcomed men of any rank, but they could, if they so chose, use the ground floor without having any real encounter with each other. However, the invitation to the Chaplain's room challenged them to *forget* rank and meet others as individuals. Above the door was the light-hearted instruction 'All rank abandon, ye who enter here', but behind the joke was a deeply serious challenge - to risk meeting as equals. It was not a thing entered upon lightly by men coming from the rigid formality of inter-rank relationships, but with the catalyst of the charismatic chaplain in attendance, men were enabled to meet at a level far beyond the normal intercourse of army life. As Barclay Baron wrote, 'the Chaplain's Room. . .where many a shy secret was disclosed, many a perplexity resolved, many a mixed party of all ranks overcame official barriers and found itself at one. Half an hour in this room often retained a special place in the memory of men, some still living, many since dead'.

Toc H today is still about the same process. It challenges and encourages people to make real and unlikely relationships, which go way beyond the functional, and often superficial, day-to-day relationships of normal life. Toc H builds an open fellowship, the basis of which is deep and lasting relationships which are tempered in the heat of honesty and openness, painful as that can sometimes be. In fact, the degree to which Toc H can risk being genuinely open is a reflection of the degree to which those in it have built the sort of real relationships that will survive the storms that openness can bring. The 'open door' of Talbot House would not have remained open very long without the spirit that came from the Chaplain's room. Moreover, without the constant challenge to 'meet', the service offered by Toc H over the years might well have deteriorated into patronising 'do-goodery'.



*The Upper Room.*

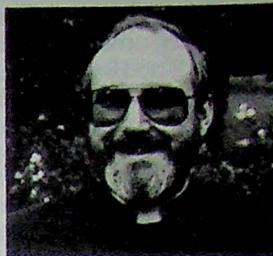
*'the Upper Room was a still centre at the heart of the activity of the house'*

And neither of these two aspects would have survived without the third, the Upper Room; the chapel in the loft. Here again, men were challenged and encouraged to climb the steep steps, but none were forced. Here many young men made their last communion before dying in the trenches, but many too made their first. Many others found there a new dimension to their previous faith. It was a still centre at the heart of the activity of the house, and the continuous life of prayer and worship in it touched the whole house. Its very existence was a clear statement that 'behind the ebb and flow of things temporal, stand the eternal realities', as the Main Resolution later sought to express it. Toc H today is still challenging people to explore those realities; to be still and make contact with that largely unexplored part of themselves and of life.

On these three key components stood Talbot House, in 1915, and stands Toc H today. Different people experience different parts, as they did in 1915. Some men never got far beyond the front door, and spoke just of the welcome and the mixture of rank. Others never got beyond the Chaplain's room, but spoke of that amazing man, and the deep friendships that he had led them to. Others, and they were the core of the new movement, reached the Upper Room and spoke of that. All had experienced something of Toc H... yet would have described it differently. The same is still true today, but the real Toc H is an amalgam of these three dimensions, and all are crucial. Toc H, as it enters the 1990s, is indeed still a place where people are challenged to grow by meeting and welcoming those outside their normal circle, by building deep friendships, and by exploring the spiritual dimension of life. It is also plainly true that such work is needed more than ever in today's society, in which the roots of so many problems lie in the breakdown of relationships between individuals and between groups, and in the denial, by many, of their very own spirituality. It is an agenda which will keep Toc H busy for many years to come. It is an agenda which will keep Toc H deeply involved in the real human issues of today's society, as it so clearly was in Talbot House in 1915.

# Received with Joy

*Alan Johnson*



*Photo: John Burgess*

Revd Alan Johnson was confirmed by the November meeting of Central Council as the movement's National Chaplain for the next five years.

Alan first met Toc H in 1970, when he became involved in Surrey projects. He comes from Epsom and after working for a bank and then for the BBC in administration, he trained to be an Anglican priest at Cuddesdon. In his subsequent parish work, he was involved with the homeless, with ex-offenders and with those without jobs, and contributed to the setting up of both a counselling service and a community centre. He is trained as an analytical counsellor and his approach is based on the work of Jung. He first joined the Toc H staff in 1986. He is married to Elizabeth, a Senior Centre Worker with the recovering mentally ill at a day centre.

Alan Johnson talked to Judith Rice about the Statement on the Christian basis of Toc H, which he sees as setting the agenda for his work over the next five years as the movement's National Chaplain.

'When you stand in the middle it's always easy to be criticised because it appears that you're sitting on the fence. But I don't think we are at all. I think we're very clear - and very clear about what commitment to and involvement with the movement means. The Statement is absolutely categorical'.

'The Statement' was drawn up after lengthy research, reflection and discussion and was received by the September 1989 meeting of the Central Executive Committee 'with joy'. It is a reaffirmation, in contemporary language, of the Christian basis of Toc H and of its openness to all. It will stand beside the Main Resolution of 1922 and the Four Points of the Compass: a status accorded to it by Central Council in November.

*'his own feeling was that the real power and purpose of Toc H was to be found in its origins'*

When Alan first became a member of the National Chaplaincy Team with Revd Colin Rudd in 1988, after a period of time on the development staff in Kent, he was very aware that 'there was an enormous amount of undirected debate within the movement about the Christian basis'. Some felt that Toc H should become an entirely secular movement, others feared what they perceived as the increasing emphasis on Christianity, still more believed it should be an overtly and exclusively Christian body. At the same time, his own feeling was that the real power and purpose of Toc H was to be found in its origins. He could see that those who had been part of Talbot House in Poperinge between 1915 and 1918 had found there an

## ■ Continued from previous page

extraordinary atmosphere which they had then struggled to put into words in the Main Resolution and the Four Points. But their language was now 'hopelessly outdated', although the experience on offer through Toc H was essentially the same. Was there not some way, he asked himself, that it could be re-expressed in modern terms?

*'the Statement struggles to contain the apparent contradiction which lies at the heart of Toc H'*

Adrian Dudman joined the Chaplaincy Team for a lengthy period of consultation with branches, regions and individual members. He and Alan then went away for three days to reflect on all that they had learned. They produced a draft statement which was then refined after further discussion with a variety of people. The final Statement was openly presented as the work of these two individuals, perfected to the last word to express what their research and their own experience told them about the essence of Toc H. For this reason it was offered to the movement to accept or reject but not to amend.

The Statement struggles to contain the apparent contradiction which lies at the heart of Toc H. Its founder was an Anglican priest, its ethos essentially Christian. Without the chapel in the 'Upper Room', Talbot House is inconceivable. Yet many soldiers who loved the house never visited the chapel and many who did were not committed Christians. The same is true of those who use the house today, of those who are volunteers with Toc H and even of those who commit themselves to membership. 'We've got to have the open door', Alan insists, 'and if we use language which closes the door in people's minds then we are defeating the whole purpose of the movement. It is an almost impossible balance to strike'. The Statement is an attempt at that impossible task.

*'if the Statement does not have practical implications, he feels it will be little more than useless'*

The new language it makes use of is intended to be a response to a different society but not to represent a change of principle. However, it does represent a shift of *balance* - one that, in Alan's view, is not only legitimate but necessary. 'In the very early days, Toc H provided what the Church did not in that it provided social service. That was the key then, because society was, at least in word, very Christian. I think Toc H, and Society, have changed now. We're not experts at "doing things" and I don't think we should be. But what we should be expert at is enabling the meetings to take place and the discovery of soul in the process of meeting. I think society needs *that* more than it did 75 years ago'. But it's a role that will not be popular either within the movement or outside. Society 'is desperately searching for meaning in all kinds of ways but it is not particularly enthusiastic about discovering the type of meaning... it's a very frightening thing to do'. And as a whole Toc H would prefer to continue with the traditional stress on service. Alan thinks this would be disastrous for in the end, he repeats, 'it's more important that Toc H is about *being* than about *doing*'.

If the Statement does not have practical implications, he feels it will be little more than useless. He cannot predict what these will be but it is here that the focus of

the next five years of his ministry will lie. He sees interdenominational and interfaith work as an essential part of the process and has no doubt that the 'journey of discovery' referred to in the Statement is open to, and indeed essential for, every generation.

Alan Johnson believes passionately that Toc H has an important task and message as we enter the last decade of the 20th century. Despite all the superficial changes in belief, language and lifestyle between the world of 1990 and that of 1915 when the movement began, he thinks that it is not such a different place. People are still separate and suspicious: 'there is still a kind of trench warfare going on'. All the underlying problems that were there in 1915 and to which Talbot House was the antithesis, remain. Principal among them, he believes, is 'a loss of soul. And Toc H has more of a chance than anybody else of enabling society and individuals to rediscover their soul'.

It's a significant task and an ambitious one. 'That's why I think it's so tremendously exciting. We couldn't be about a better job'.

After the widest consultation, during 1989, concerning the Christian basis of Toc H, the Chaplaincy Team submitted the following statement to the Central Executive Committee. The CEC received it with joy.

## The Statement of Reaffirmation

*Toc H is a journey of discovery, a journey which leads both outwards and inwards. What we believe affects how we live, and our experience affects what we believe. There are not two journeys but one, because they depend on each other. As we journey outwards, trying to build a loving society, we also journey inwards, seeking personal wholeness.*

*The journey outwards is the development of loving relationships in every sphere of life. It is a practical testing out of the principles expressed in the life of Jesus.*

*The journey inwards is a discovery of meaning, a test of belief, and an exploration of spirituality with an openness to the Christian way.*

*Our commitment to these simultaneous journeys is based on two principles:*

**1** Toc H is open to all. This means that some members are committed to a church while some are exploring meaning and purpose in life with no allegiance to any church. There is no credal test for membership.

**2** Toc H is based on Christian insights and has Christian roots. We undertake to test in our own lives the validity of the claims made by Jesus in his teachings and in the way he lived.

We have adopted Light as the symbol of this journey of discovery.

# CENTRAL COUNCIL 1989

## Focus for the Future

This was the most radical proposal on the agenda this year, but the debate was disappointing, possibly because it had already been discussed so extensively in meetings around the country. And of course, the resolution presented to Council already incorporated many members' views, sent in in response to the Green Paper circulated earlier in the year.

It was passed with a very large majority. Jean Whiteman (Vice Chairman) stressed that this was just the beginning - the value of the resolution depends on the response to it around the country. The Central Executive Committee is asking each region to organise a meeting early in the New Year to examine its implications. If invited, members of the CEC would make every effort to join in.

The resolution does not mean that Toc H as a whole will be limiting its work - but that the CEC is called on to look very carefully at the use of central resources in supporting such work. Some hard decisions will have to be made about what should be encouraged and supported with central funding and staff time. This is the first time that a clear set of criteria have been laid down to make such a task possible.

The resolution was slightly amended, and finally read:

RECOGNISING THAT Toc H needs revitalising as it enters the 1990's AND RECOGNISING that such revitalisation must be firmly rooted in its underlying purpose as stated in the Main Resolution, and re-affirmed in the statement before this Council from the National Chaplaincy Team:

### THIS COUNCIL RESOLVES THAT:

- (1) In today's society, which is disabled by division, mistrust and doubt, Toc H will provide opportunities for people to meet who would not otherwise do so, to develop fellowship, to work together and to discover a faith to live by.
- (2) In order to provide these opportunities, the CEC is instructed to give priority in the use of finance, property and staff to the promotion of a limited number of methods which are:
  - a) *reliably effective in providing the opportunities stated in paragraph 1;*
  - b) *mainly led by members or volunteers, while recognising the appropriate role of paid staff;*
  - c) *repeatable in different places and situations;*
  - d) *broadly self-financing.*
- (3) The CEC is instructed to do everything possible to make sure that activities within the approved methods operate both to any agreed standards, and within the four requirements in paragraph 2 above.
- (4) The CEC is also instructed to bring to Central Council in 1990 proposals for any necessary restructuring of Toc H necessary to meet the focus.

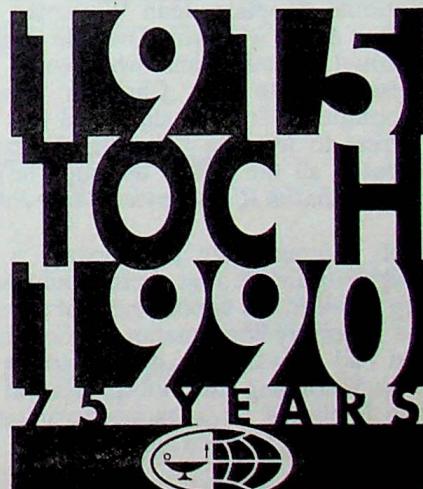
## Celebrating

Jean Whiteman told Council about the many events planned for Toc H's 75th Anniversary next year. She said that most of them were internal celebrations at present, but that she hoped that many more would be planned as the year went on which could involve outsiders. She called on everybody to make sure that no-one in the country misses the fact that Toc H is alive - and celebrating!



Jean Whiteman

Photo: John Burgess

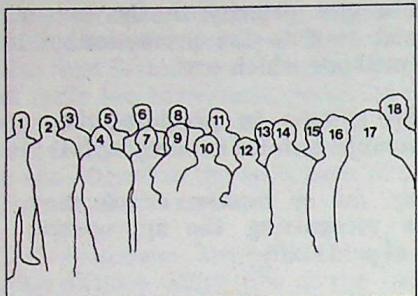


Judith Rice (Editor/Publicity Officer) showed Council the wide range of 1990 merchandise now available from the Despatch Department at Headquarters - everything from car stickers to coffee mugs.

# Central Executive

## Key to photo of CEC

1 Peter Kay	9 Rosie Heasom
2 John Morgan	10 Pat Turner
3 Arthur Heffernan	11 Julian Ranson
4 Christine Bostock	12 Ann Crouch
5 John Mitchell (Director)	13 Robin Dunford
6 Ted Tunnadine (Hon. Treasurer)	14 John Kilburn (Gen. Sec.)
7 Jean Whiteman (Vice Chair)	15 Alan Johnson (Nat. Chaplain)
8 Alastair Muir (Chairman)	16 Jane Richardson
	17 Helen Ellison
	18 Edgar Stickley



There was a proposal that all 14 nominees should this year be accepted as members of the new Central Executive Committee. However, Council decided eventually to follow the usual procedure and elect 12. During the weekend the new CEC had its first meeting and co-opted two more members: Jane Richardson and Rosie Heasom. The four principal officers are also members of the CEC.



Photo: John Burgess

## Principal Officers

The CEC's resolution was that Dr John Kilburn be re-appointed as General Secretary for a further period of four years. Sybil Rimmer and Harold Barnes, from the North West Region, proposed that this be amended to two years, so that the CEC would be free to carry out major restructuring of the movement during 1991 if it so wished. John Mitchell (Director) explained that the job brief of any principal officer could be adjusted at any time to cater for such changes. Harry Brier spoke of John Kilburn's commitment to achieving the best for Toc H in a difficult and unpopular role. He was re-appointed for the full four year term.

Revd Alan Johnson was then confirmed as the new National Chaplain. Jean Whiteman told Council that he was a man who would be able to give the movement spiritual direction and who would be well-fitted to present it to the Christian community. Rodney Broomfield (Trustee) described him as 'a person who prefers to live the Christian life rather than talking about it all the time - although he's not bad at that either!' *Judith Rice interviews Alan Johnson on page 5-6.*

Sybil Rimmer then put forward a resolution which sought to ensure that there would not be such a long gap between the appointment of a principal officer and the necessary confirmation by Council - Alan Johnson had had to wait nine months to be confirmed in his post. Seconding the motion, Harold Barnes said that Toc H should be 'a caring organisation'. After some amendments, Council agreed

'...that the Central Executive Committee concerned with the appointment or re-appointment of Principal Officers shall on appointing a Principal Officer seek confirmation from a meeting of the Central Council within two months'.

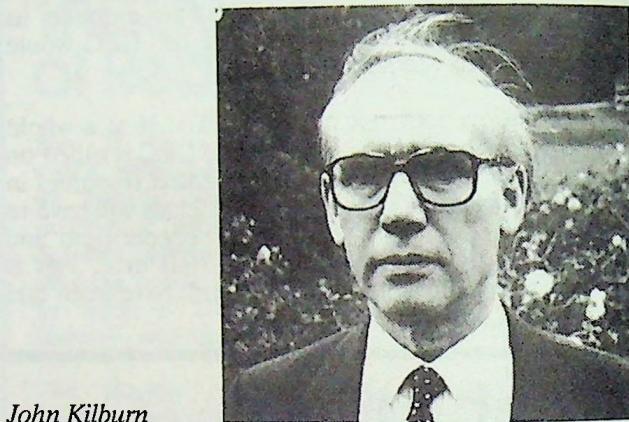


Photo: John Burgess

## South Africa

Ken Prideaux-Brune reported (as a 'Matter Arising') on conversations held with Toc H South Africa during the year. He explained that it was hoped that one of the Principal Officers would visit some time during 1990 but that it was difficult to find suitable dates in this busy anniversary year. Later, Joy Tubb spoke of her recent visit to the country and of the welcome she had received, and brought warm greetings from Toc H members.

## Talbot House

Christine Bostock said that last year's debate at Council had rekindled interest in the house. Last year there had been 10,672 visitors to the house. She reported that Jacques Rykebosch was now back at work after being seriously ill and thanked Bert Hill and John Crocker for stepping into the gap.

# Money

Ted Tunnadine (Hon Treasurer) presented the Annual Accounts and explained that there had been a number of problems this year in the Finance Department at Headquarters. He paid tribute to the hard work of the Finance Administrator, Peter Mackay, and his staff. He was glad to report that this year we were sticking to budget; also that as a result of a drive to encourage branches to lend money to central funds, we now had £140,000 'of branch money working for us' - which could be returned immediately on demand. But he closed by repeating that membership is more important than money and that his own financial slogan for Toc H was 'EMS' - 'which stood for 'Extra Members Scheme'. Finally, he introduced the new Fund Raiser, Ian Pearce.



*Peter Mackay*

*Ian Pearce*

## 'A Model for Living'

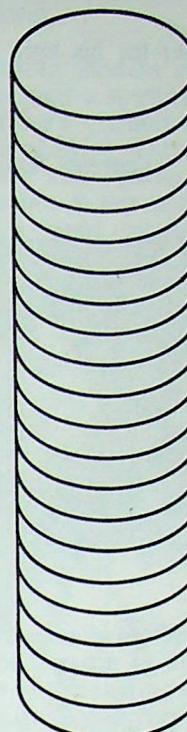
Ken Prideaux-Brunne warmly recommended the new book by Phil Douch on projects, entitled 'A Model for Living'. He stressed that it was invaluable for members and also for teachers or other people outside the movement who might come into contact with projects. It is available from the Despatch Dept, Headquarters, price £1 + 25p p&p.

## The Christian Basis

Revd Alan Johnson presented the Statement from the National Chaplaincy Team and a discussion followed (see pages 5-6).

## Toc H National Finances 1989

### Where our money comes from

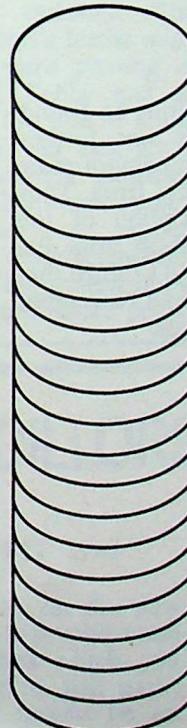


- 6p Members, Builders & tax recovered
- 3p Fundraising & donations
- 16p Income from investments

- 51p Proceeds from sales of investments

- 4p Legacies
- 10p Grants from public bodies
- 10p Revenue from Centres & Houses

### Where our money goes to



- 8p Staff
- 10p Office costs

Membership services & organisation

- 44p Development staff

Development & community services

- 33p Development costs (travel, phone, Centres)

- 5p Funding & investment costs

# Thank You

There were a number of farewells to be said this year. In particular, there was a moving presentation to Hans Temmel on his retirement after 40 years as Accountant to Toc H BAOR (see Point 3, November, 'Update') and to his wife. John Morgan (CEC) expressed our gratitude and Hans said that it was one of the most wonderful days of his life.

The Chairman also thanked Harry Brier for his long service on the CEC and for his support.

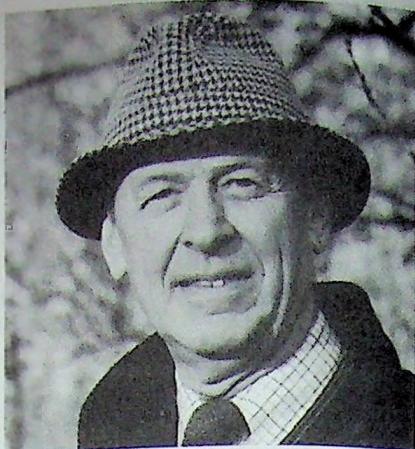


Photo: Ian K Parker



Long serving member and past Chairman Harry Brier who did not stand for CEC this year.

Current Chairman Alastair Muir

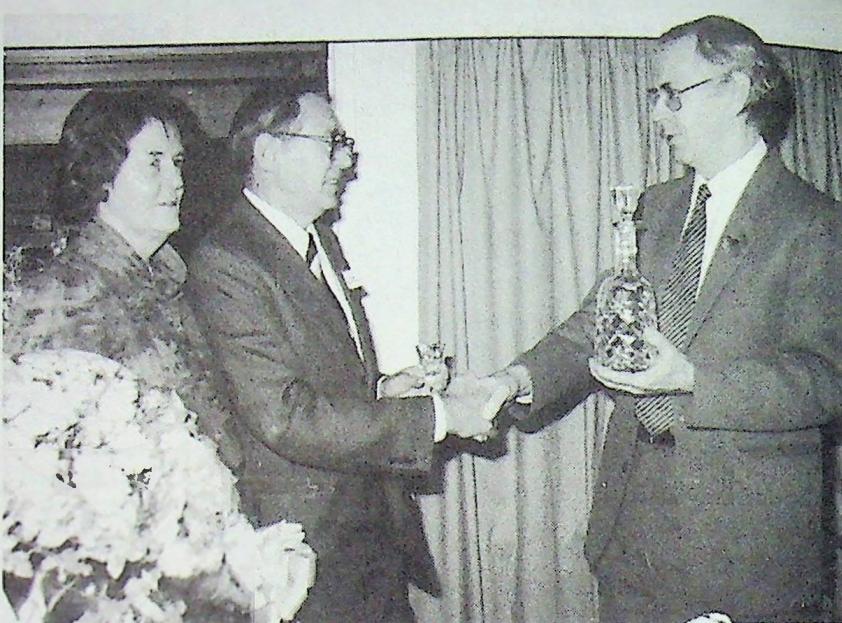


Photo: John Burgess

Hans Temmel's retirement presentation.

## CEC Report

Rudolf Loewy commented on how inspiring he found this year's Report to Council. There was further discussion of various items within it, including a more detailed account of Toc H in Germany from Tony Caldwell (Field Officer) and a description of the successful activities of the Kempston shop from Pat Turner (CEC). David Mayhew (Staff) told Council that Ucaduit Two (see Point 3, September and November 1989) was still in severe financial difficulties.



Pat Turner

## Question Time

The whole of the Sunday morning was set aside for questions, which proved lively and informative. The possibility of a Toc H centre in Cyprus, the policy of Point 3, the progress of project development, and the spiritual dimension of projects were discussed.

## Director's Speech

John Mitchell had many cheering words for Councillors, telling them of some remarkable Toc H work both past and present. He quoted Mayne Elson's words: 'You can fight discouragement with fortitude, but you can only disown discouragement with faith,' and said that we must work in faith and love, never measuring love by its 'achievements' but by its quality.

## Act of Worship

Council closed with an Act of Worship led by the new National Chaplain, Alan Johnson, who spoke in his address of the need for Trust.

# book review

## 'Involv'd in all mankinde'

CUTHBERT BARDSLEY

by Donald Coggan

Collins, £17.50

One occupational hazard in writing a biography while the subject is still alive is that it may lose a cutting edge. Yet this reviewer was among those who hoped - indeed urged - that the life of Cuthbert Bardsley should go on record, particularly as the right biographer, Archbishop Donald Coggan, stood by ready and willing to undertake the hard slog of research. In the event, the end product by Collins is worthy of the man. We thank Cuthbert for not arranging to be dead!

'Be not afraid of greatness', counsels Malvolio in *Twelfth Night* (Cuthbert was not); 'some are born great', (Cuthbert's credentials were impeccable: cultivated parents, boyhood in a gracious rectory in the days of servants, followed by Eton and Oxford); 'some achieve greatness', (the verdict of those who were influenced by Cuthbert's ministry); 'and some have greatness thrust upon them', (Cuthbert, his personal endowment apart, could not have escaped bishopric). He took the traditional road laid down by the Establishment but to the lasting enrichment of the Church of England and national affairs generally; for him religion was no 'godbox'. From the time of his first curacy under Tubby Clayton at All Hallows, he was 'involv'd in all mankinde'. And his time on Tower Hill before the Second World War proved to be a golden age for both Toc H and All Hallows Church.

Cuthbert had gone to be Rector of Woolwich and had already come near to burning himself out when our paths crossed during one of those latter-day robot air-raids over Woolwich. I was on three-year leave from the Church in Western Canada. He told me that for his part he was on the way up the river to become Provost of Southwark based at the Cathedral.

In the gloomy closing months of 1944 Cuthbert mounted a spiritual assault while Hitler's temporal assault in the form of flying bombs and rockets was still gaining momentum. Public morale was at its lowest ebb. There were gaping holes where buildings had been; and the latest line in rocketry was capable of reducing the church to a heap of masonry at any minute. There were few windows left intact; most were boarded up. The wind sought out the many unofficial points of ventilation and there was no heat. Yet the new Provost was about to repeat the miracle he had worked in the Woolwich parish a few miles east on the murky Thames.

The grey flood of humanity heading for the City out of London Bridge Station took note of the stirring of new life; some turned aside for a closer look, while those many who 'cared for none of these things' watched with astonishment as Cuthbert and his new working partner invaded their hitherto sacrosanct offices and wharves, warehouses and factories. The cheek of it! Cuthbert's fertile mind and imagination were proving as potent as T.N.T. Tubby had an adept pupil. And the tide of latent post-war idealism was not yet a spent force. Cuthbert Bardsley, once he had set his heart upon a particular course of action, demonstrated the same remarkable capacity as Tubby for 'pulling things off' - one recalls the notice posted

in a local office: 'This house specialises in the impossible...'.

The story is repeated when he goes on to be Bishop of Croydon and Episcopal Visitor to the Forces, and (later yet) to be 'Cuthbert Coventry'. Outstanding among his personal gifts was the gift of friendship. He really could turn on the charm! On the other hand, he really *cared* - cared about individuals who might easily be written off as nonentities. I have seen him dig them out in obscure tenements along the back streets of Southwark. Perhaps this is the moment to say that it was not always easy for the Bardsley team whose members could be left in turn breathless and cross as they found themselves swept along on the wave of yet another brilliant *tour de force*. Lacking imagination and a sense of humour, you might easily go under. Yes, life with Cuthbert could be impossible at times - but never dull. Anyway, you couldn't help loving that man, as the song has it. Lord Coggan has managed to catch the breathless haste of the many-sided charismatic character behind the Bardsley story - and has dealt kindly with 'the warts' we all share with Adam's line.

Colin Cuttell

■ *Revd Colin Cuttell OBE was Senior Chaplain (1944-60) of the South London Industrial Mission (as it would become in 1953) based on Southwark Cathedral, which owed its existence to Cuthbert Bardsley. After 14 years and a Sabbatical at Lincoln College Oxford, he became Field Commissioner of Toc H (1961-1963) and then (1963-1976) Vicar of All Hallows, the Toc H church. In retirement, he has been caretaking various parishes: or 'helping out' in the U.S.A. and Canada, of which country he still has citizenship.*

## ALL CENTRAL COUNCILLORS -ATTENTION!

MARCH 9-11 1990

Development Officers Tim Day and John Burgess will be running a special weekend next year to help you to interpret the new role which Central Councillors now have.

The focus will be on the new geographical areas involved and the responsibilities which you will have. Everyone will participate on what should be an active and enjoyable weekend.

All applications should be sent to: Timothy J Day, 2 Church View, Buckingham Rd, South Holmwood, Nr Dorking, Surrey, RH5 4LB. Tel: 0306 889369

# your letters

We reserve the right to edit letters.  
Only letters with full name and address  
will be considered for publication.

Tom H. Babbacombe, Office  
100 Kingsgate Road  
London  
SE 1AA

## CONTRADICTION?

I have just returned home from the South Western Region meeting at Babbacombe (October 21-22). The weekend has been most interesting. I have had a lot of discussion and asked a lot of questions relating to the National Chaplaincy Statement, recently endorsed by the Central Executive Committee (see page 6). I would now like to extend the discussion further through *Point 3*.

Those that have prepared this Statement have been given an impossible task and deserve a lot of praise for attempting to reconcile two fundamental factions of the movement. Any resolution is bound to upset many people and there will be a lot of hurt to be healed. I applaud, therefore, the effort as a magnificent attempt, but...!

Paragraph one of the statement, I find excellent. From there on I see a fundamental contradiction. The same contradiction is expressed in the Four Points themselves as they read at present. Jesus is specifically named as a role model and Christianity is singly promoted. 'It is a practical testing out of the principles expressed in the life of Jesus'; 'An exploration of spirituality with an openness to the Christian way'; then in principle *two* of the statement the declaration that 'Toc H is based on Christian insights'.

All this would be quite clear and we would all know where we were except for principle *one*.

'Toc H is open to all'; 'Some are exploring meaning and purpose in life with no allegiance to any church'; 'There is no credal test for membership'.

If we are adopting principle *one* of the statement then we should not single out any one role model as each religion has its own. If we adopt principle *two* then we cannot adopt *one* as well as there will be a credal test and an allegiance to Christianity will be required.

Although I do have my own views about which way Toc H should go, I am not about to plumb for one principle or the other. I am asking Toc H to declare which of the two principles it is going for so that I can choose my own course within the movement. By putting both feet forward we are about to fall backwards. We are trying to please all the people and in the attempt we feel a little uncomfortable. The 'dedicated to the Christian way' faction must feel that there should be a more honest and open expression of faith; while the rest must feel pressure is being applied to adopt Christianity when they may have other beliefs.

For the sake of the movement I would urge Toc H to decide on one principle or the other, so that people like myself can leave Toc H and respect it, or make a more confident commitment to it. The resulting smaller nucleus must be stronger and better prepared to grow.

David Weinstock  
Torquay

## OTHER FAITHS

I was delighted to see from the back page of *Point 3* that you intend continuing your presentation of world faiths and I applaud most strongly.

The question whether we should admit Muslims, Hindus and others to membership agitates some of us acutely. I personally think that each case must be judged on its own merits. Far be it from me to suggest solutions. However Toc H itself has guidelines within its own Initiation ceremony. This contains the excellent paraphrase of Christ's own words which bid us keep our personal light shining so clearly that others 'may notice the beauty of the things we do and learn to think better of God our Father through having known us'. As long as we are travelling along this road I think we can leave the arrivals to God. As to where we shall ultimately arrive is suggested by St Augustine of Hippo who flourished around 380 A.D. He said: 'That which is now called the Christian Religion existed among the ancients, and never did not exist from the planting of the human race until Christ came in the flesh, at which time the true religion, which already existed began to be called Christianity'. Perhaps the danger begins once we start labelling it - which is why the

emptiness of all religious content in the title of our movement is so valuable.

Toc H conferred an inestimable benefit on us when from the first it refused to have any truck with denominationalism. Now Toc H is called to tackle the hurdle of differences in faith.

So well done Judith! To get to know about them is the first step and in this you are doing a great job.

Revd Canon Hugh Potts  
Hempsted, Gloucester

## TRUST

In a letter to *Point 3* (July, 1988), I said that before deciding whether to resign my membership of Toc H or not, would Toc H, through *Point 3*, answer four questions, knowing I asked a difficult and perhaps impossible thing. However, when an opportunity arose I decided to ask, seek and knock by getting to the heart of the movement and working in it - I became a Central Councillor (albeit for the later part of the three year term).

Since setting out on that adventure I have discovered many things about the Toc H of today but nothing really answered my questions, and after serving for 18 months and attending two Central Council meetings, together with much prayer and thought, my doubts about membership of Toc H still remained, undiminished, until the last half hour of my last Central Council during the National Chaplain's closing Act of Worship. During that time although my original questions were still unanswered in the way expected, an answer was given which I knew to be the answer to my searching. The answer was: *Stop doubting and trust*. Trust that God had not put me in Toc H for nothing, and to leave the rest in his hands. I shall not be resigning my membership of Toc H.

Winnie Nelson  
Headington, Oxford

## LOOKING OUTWARDS

Your editorial in the November issue of *Point 3*, apart from explaining your policy very clearly and helpfully, expressed almost precisely the thoughts the magazine has provoked in me over the past two years. In particular, I would

endorse your 'assumption' regarding its role: '...not simply to report Toc H's endeavours to live by the Four Points of the Compass, but to play an active part in furthering the third of those points, after which it is named' (my italics).

We are called to find our own convictions, while listening with respect to the views of others. I suspect that we are all prone at times to accept convictions acquired from others, albeit unconsciously, rather than to seek out a variety of views in order to find our own. To be open-minded requires effort. Thinking requires effort. Finding out about and understanding other people, their beliefs, their attitudes, and the reasons for their way of life - all these require effort. It is easier to be passively tolerant. If we are trying to follow the Toc H way, we have to be grateful for anything which stimulates us, jolts us out of our complacency. We cannot expect to agree with all that we read in *Point 3*. We cannot expect to find all the articles equally interesting. What one reader finds dull or uninspiring may have the reverse effect on another. Members of a family cannot all have their favourite food all the time. We have to share, and take our turn. This is why, although I always read the 'Letters' with great interest, I have never until now felt drawn to offer comments, either critical or adulatory - though I have 'thought' both, many times. The fact that so many letters on the content of the magazine are received indicates that *Point 3* is stimulating and thought-provoking - a sign of success.

Your explanation for the magazine 'carrying features about apparently external subjects' calls to mind a part of the 'charge' in a Rededication Service of some years ago, which it echoes:

Look not therefore inward, busying your minds on your own small selves, nor even on your movement... But look outward - outward on the busy thoughtless world, and on all the vast opportunities awaiting you.

Having been initially 'caught' by Toc H through reading its *Journal* when at school, I have always felt that it is important that its magazine should have an appeal and interest for people outside as well as within the movement. 'Features about apparently external subjects' are

likely to be of interest to a wide variety of readers, as well as demonstrating that we are open-minded and outward-looking.

I don't always enjoy everything in *Point 3*. Some issues have not greatly appealed. But I appreciate what you have done for us during the past two years and congratulate you on your achievement. We owe you a great debt of gratitude for all the thought and work you put into editing our magazine. Please go on doing this for as long as you can.

Constance Beazley  
Bristol

I was interested in your editorial in the November *Point 3* and I am writing to say how much I agree with your policy in bringing more external subjects into the magazine. I remember Sir Tresham Lever (who wrote the most recent biography of Tubby Clayton) saying that if the *Toc H Journal* were less parochial, he would read it with much more interest. I am sure that he would approve of the new style.

I thought that you might like to hear the views of someone who has been a member of Toc H for over 60 years.

H E G Gee  
Loughborough

#### BASIS OF CHRISTIANITY

I am sad that Revd C A Cardale thinks of the Old Testament as no more than a 'lesson...as to how God used the Jews to train just those 12 whom Jesus chose...' (*Your Letters, Point 3*, October). The Old Testament is the history of God's people - Israel. It is the record of the love of God for Israel and for all who believe. The coming of the Messiah, Jesus Christ, is the theme of the Bible and is prophesied many times in the Old Testament. The Psalms and Isaiah portray Jesus vividly and wonderfully. And the Book of Daniel, with Revelations, is exciting to read because the events prophesied have yet to come about. God has not finished with us yet!

I do hope that Revd Cardale and others will explore the Old Testament, find the promises of God throughout the books, and then link them to the Gospels and the teachings of Paul. God wants to bless us through the reading of his word.

John Anderson  
Broughty Ferry

#### PRIVILEGED HERITAGE

As part of Worthing's publicising of 'One World Week' there were minibus tours of the town to show people what was being done for every kind of disabled or underprivileged person. The tour was supposed to last two hours but in fact lasted three. We visited an incredible variety of places and met a host of committed people. To name just a few: the main clinic, Citizen's Advice Bureau, Red Cross Centre, British Polio Fellowship, several Rest Homes and a hospice for cancer patients. When I read of the awful conditions endured by people, especially children, in Central America (*Point 3*, November), I wondered at the enormous privilege of being born to an English heritage.

Molly Oxenford  
Worthing

#### BUSINESSLIKE BLUE

For nearly 75 years, the colours of our movement have been amber, black and white. Now, we learn from the ever-helpful and cheerful staff at the literature stall at Central Council that the warm and friendly amber is being replaced by cold and businesslike blue to improve our image and bring us up to date. I cannot recall this sweeping change being mentioned and can only assume it was done without consulting the membership.

E H Mason  
Redditch

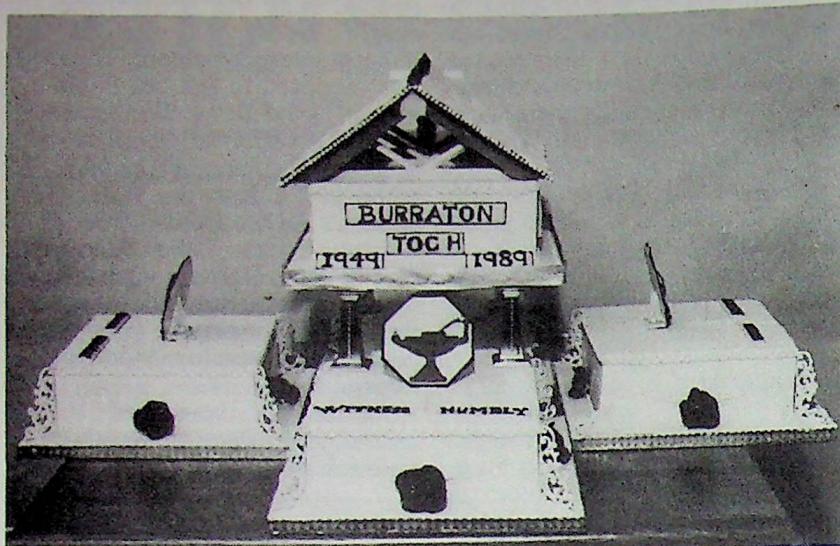
Although Edwin is correct inasmuch as there has never been a clear decision to relinquish the formal colours, the fact is that Toc H has been using a wide variety for at least 30 years. The original gold/amber became orange years ago, the 1965 jubilee colours were red and black, and we have had green ties, blue books, yellow leaflets and so on.

The decision to use more blue was taken by a group which does include lay members, on the advice of more than one professional in the public relations/design field. It is NOT a decision to make blue universal in Toc H - variety will remain - but a move to use more of a colour which, we believe, will be attractive to the world outside Toc H.

ED

## Cause for Celebration

# rounds



**Burraton Branch** celebrated their 40th birthday in September in style. Their party in the local community centre was attended by more than 100 guests, including former members from all over Cornwall, Regional Chairman Mary Edwards and Director John Mitchell. The Mayor and Mayoress of Saltash were also welcomed by the branch Chairman, Terence Pawley.

There was high tea, with a cake made by Dennis Pitman which had four tiers, one for each decade of the branch's history. On the top was a model of the Upper Room in Talbot House, Poperinge.

The branch have had a variety of meeting places over the years, and now have their own hall, which they built themselves. Over the years they have carried out a variety of activities in the local community. In 1949 they started a voluntary car pool to help disabled people get to and from the new Plymouth Disabled Club. They carry out

numerous fundraising events, and hold an annual street collection for LEPRA.

In the early years, the branch distributed chopped wood to the elderly and disabled at Christmas. Now that most people have central heating they have changed the gift to a parcel of tea. They have a strong association with the local St Barnabas Hospital. In 1987 the branch became involved with 'The Crisis at Christmas Project', which is London based and which enables several hundred of the capital's homeless to have some warmth and cheer at Christmas.

This just covers some of the activities of the branch. To mark their 40 years, the members produced a detailed booklet about themselves and about Toc H, which was given to every guest. And they also got some splendid publicity in the *Cornish Times*, which carried a long feature about the celebrations and the branch's achievements.



## Farewell...

At an Area Day in Ipswich in October, Toc H said a formal 'Farewell and Thank You' to former member of staff Trevor Sizer and his family. The Director presented Trevor with a pair of binoculars and a cheque and spoke warmly of his 14 years' 'hard labour' with the movement. After seven years in Devon, during which he earned the respect and affection of the membership, Trevor returned to Norfolk where he played the key part in the launch of Mundesley House, a centre which many have used and valued over the past five years. The Director wished Trevor and his family 'good luck' in the future and expressed his real pleasure that the link with both him and with Mundesley would remain.

## ...and Thank You!

'It came as a complete surprise' writes Trevor, 'to find the East Anglian Area Day programme interrupted by our Director, who had been invited to make a presentation to me on behalf of the Mid Eastern Region.'

'I do thank, most sincerely, all of you who so generously contributed to the gift. Thanks also to Patricia for the lovely floral arrangement. I'm not sure that thanks are due to Gilbert Francis & Co, but I admire the manner in which my "friends" contrived to ensure that I attended the Area Day! My thanks also to you, John, for your glowing words and for giving your time to attend.'

'May I also take this opportunity to thank all of my staff colleagues who have written or phoned to wish me well. I extend my best wishes to you all. God be with you in all your endeavours and remember the door is always open in our house should you be in the vicinity of Mundesley.'

'Kindest regards to everyone in Toc H'.

*Shirehampton Branch has been financing horseriding activities for the disabled and problem children who attend Kings Weston School in Bristol. Horseriding is of great therapeutic benefit to them. The photograph shows some of the children and horses along with their instructors and three of the branch members.*

## new members

The following new members were registered during November:

Stewart A Jackson (Birmingham District)  
David R F Hill, Adrian Still, Ronald E Wraith (Central Branch)  
Leonard F Deacon (Rushden M)  
Mrs Doris Mankelow (Tunbridge Wells East Grp)

Welcome to 6 new members

## welcome

to **Christine Jackson**, who has been appointed Regional Project Co-ordinator, South East Region, with effect from 1 December 1989.

## farewell

to **Jane Richardson**, who is leaving the staff of Toc H with effect from 31 January 1990.

to **Derek and Elizabeth Bartrop**, who will be leaving Alison House on 31 January 1990. We wish them well for the future and thank them for all their good work for the movement over the past years.

## A Weekend with a Difference

2 - 4 March 1990

Chasing the Yeti and getting wet are just some of the activities on offer on this endurance test of a weekend. There will also be some leadership training and practical advice. All are welcome; approximate cost, £12 - £15.

Contact: Diane Bolton,  
15 Haslemere Ave., Bridlington,  
E Yorks YO15 2EB  
Tel.: 0262 678423

## 95 date congratulations

to **David and Di Harrison** on the birth of their son, Jacob.

## obituaries

We regret to announce the death of the following members:

### In October

Eileen R Dee (Cambridge)  
Wilfred J Horwell (Newton Abbot)  
Fred Howard (Nailsea)  
Dorothy Liversage (Exmouth)  
E V 'Eddie' Rodgers (Chippenham)  
R F C 'Frank' Shipside (Newbury)  
Norman F Turner (Bexhill on Sea)

### In November

Florence J Christmas (Westham)  
J L 'Jack' Gower (Rochdale)  
Robert I Jones (Treforest)  
Alice North (Belfairs)  
Victor R Parker (Exeter)  
George W Potter (Cosham & Waterlooville)  
Wilfred A Till (Exmouth)  
Evelyn M West (Richmond)

### Not previously recorded

Elsie M Knapp, Frederick M Weiss  
(North Nottingham)

Both Nailsea branches suffered a grievous loss last autumn with the sudden death of Fred Howard. Although he did not join the movement until 1988, he was almost immediately elected pilot of Nailsea men's Branch, a post he occupied with distinction to the end. We shall miss him sadly.

SGD

**Frank Shipside**, who died at the end of October, was the mainspring of Toc H in Newbury from the re-starting of the branch in 1960. He joined the movement at West Bromwich in 1932 and helped to form the Great Bridge Branch. He was full of ideas and will be particularly remembered for organising a Ridgeway Walk in 1983 to finance a party of schoolchildren's visit to Poperinge. This led to the formation of the Newbury Action Group and then Rockettes. He and his wife had a particular link with Poperinge and they made their home a centre of hospitality for young people from the town. In many ways he will be irreplaceable.

GD

It is not often that a former member of the Toc H staff is accorded a triple half-column obituary in both the *Telegraph* and *Times*. But this was the honour paid to the novelist **Shaun Herron** on his death in October.

It was at the beginning of the last war that he joined our staff as a young congregational minister, limping from a leg wound received in the Spanish Civil War. Irish by birth and intensely concerned with the tragic divisions of that unhappy country, he soon showed himself a man with strong convictions, scholarship, great humour - and a sharp tongue! At Guest Nights he was a captivating speaker. He served as an area padre but was always restless and eventually left in 1950 to become the Editor of the *British Weekly*, then a well-known Free Church journal. Some four years later he went to Canada where he turned increasingly to journalism and authorship. He surprised his friends by becoming increasingly right-wing, possibly as a result of the murder of his cousin in the Troubles. His novels were almost always set in Northern Ireland. 'The Whore-Mother' (1973) was a best seller and made his name.

His first wife Peggy was known to many of us. He married again in Canada.

KGB

We give thanks for their lives



## Prideaux House

The Community and Fellowship of Friends Anonymous Service

Prideaux House is not a hotel, nor a boarding house, nor a hostel. It is the home of a community of people who have found their faith in God very real and relevant.

Our aim is to offer good quality accommodation in a homely atmosphere for that short break in London, near the West End, theatres, shops, museums and concerts. Ideally suited for persons attending conferences, courses, business meetings, interviews, and for those in need of relaxation. Perfect for groups or persons wanting peace and quiet.

Accommodation is offered in The Stanley Coulson Wing of our Community House and Centre in ten single (only) rooms, and all proceeds support our work in Hackney.

Each bedroom has a very high standard of furnishing with own wash-basin. There are good shower facilities, lounges, TV Room, small garden and the Community Chapel. Wholesome cooking is the norm. Sadly, accommodation is not suitable for children, smokers and persons on specific orthodox diets.

For further information contact:

The Rev Gualter R de Mello, Prideaux House, Ecumenical Interfaith Centre, 10 Church Crescent, London, E9 7DL. Telephone: 01 986 2233.

(If writing, state name of paper, quoting 'ACC/87'.)

# Scared of Missing the Next Issue of Point 3?

Don't rely on other people to show you their copy; make sure you get one by taking out a personal subscription. For just £2 a year\* you could have *Point 3* delivered to you every month. Here are just some of the things you'll be reading about in the coming months:

Our series of special issues on the world's great religions will continue with a look at Hinduism and at Buddhism. We shall be examining some of the issues facing us in Britain today, such as the plight of refugees and the approach to mental health. Our 'Starting Point' series will continue with articles on Talbot House and Tubby Clayton - and *Point 3* itself! We will be examining the different Christian denominations. And we'll be continuing our special 75th Anniversary series, 'To Know One Another'. All this plus our regular book reviews and, of course, news and views from within the movement.

Take out your subscription to *Point 3* now by sending this form to:

**Toc H Despatch Department, Toc H HQ, 1 Forest Close, Wendover, Bucks, HP22 6BT.**

Please send me *Point 3* each month for one year. I enclose cheque/postal order for £2 (payable to Toc H).

Name \_\_\_\_\_

Address \_\_\_\_\_

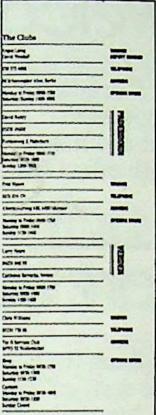
*\*Any contribution towards the cost of postage will be gratefully received.*

# MEET TOCH IN GERMANY

## MEET TOCH

In the Toc H centres in Germany (in Paderborn, Münster, Verden, Warendorf and Berlin) you will find a place where you can go to with the corner shop - English newspapers, magazines, books, sweets, gifts etc. You will also find a warm and friendly welcome.

The Toc H shops are more than just newsagents. They are centres where men and women of different ranks chat together over a cup of tea or a good meal. You will also find a small group of people in a lounge reading or talking quietly together.



A new leaflet about Toc H in Germany is available from:  
**The Despatch Dept,  
Toc H Headquarters,  
1 Forest Close, Wendover,  
Aylesbury, Bucks, HP22 6BT**

# small ads

Small advertisements must be received (with remittance) five weeks before publication day, which is the 23rd of the preceding month. The charge is 5p a word (minimum 50p) plus VAT, to *Point 3* Magazine. Rates of display advertisements can be obtained from the Editorial Office, Toc H, 38 Newark Street, London E1 2AA. Tel: 01 375 0547

Christian Singles, friendship contacts, fellowship groups, social events, nationwide. Weekend houseparties. Holidays. Christian Fellowship Friendship, St Nicholas Close, Edenthorpe, Doncaster, DN3 2QD.

Falmouth Toc H Holiday House. Accommodation for five, plus cot. Open all year. £60 per week. Tel Falmouth (0326) 312689

Raise funds quickly, easily. Superb ball-pens, combs, key fobs, diaries, etc. gold stamped to your requirements. Details: Northern Novelties, Bradford BD3 8BT.

## from the centres

### Cuddesdon House 1990

Painting & Music Weeks  
May 27 - June 3 and Oct 13 - 20  
Residential Cost & Tuition:  
£90 per person

Friends of Cuddesdon House  
June 3 - 10

Residential Cost: £85 per person.

Enquiries and Bookings to:  
Anne Evans, 29 Newington Way,  
Craven Arms, Shrops, SY7 9PS

## On the Shores of Snowdonia

Port Penrhyn, the Toc H centre in North Wales, offers clean, self-catering accommodation for groups of up to 34 persons. Special rates for certain projects and off peak bookings.

Full details on request from:  
**The Warden, Toc H Centre,  
Port Penrhyn, Bangor,  
Gwynedd, LL57 4HN. Tel:  
0248 351906**

## Alison House

If you require information about forthcoming events at Alison House, please send a large SAE to: Derek Bartrop, Alison House, Intake Lane, Cromford, Matlock, Derbyshire DE4 3RH.